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influence was unduly narrowed by his predestinarianism. Nor did he sufficiently distinguish between the Spirit and the grace which is his work. The same lack meets us in the Calvinistic theology, as evidenced by the doctrine of the *Testimonium Spiritus Sancti*, which isolates the work of the Spirit from its intellectual and moral conditions, and conceives it as a mere force acting upon man from without, the influence of which can be as little explained as resisted. Modern theology, in its more liberal wing, fails to distinguish the Spirit as an objective supernatural reality from the subjective experiences which are his work. The task before the theology of today is to return to the principles of Luther, and to develop these more fully in the light of modern conditions.

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HORACE BUSHNELL: Preacher and Theologian. By THEODORE T. MUNGER. Boston and New York: Houghton, Mifflin & Co.; The Riverside Press, Cambridge, 1899. Pp. xiv + 425. \$2.

THE authoritative *Life and Letters of Horace Bushnell* prepared by his daughters soon after his decease, in a volume of nearly six hundred pages, has long been out of print. Though copies have been sought by intimate friends, and are difficult to obtain, the book is not to be reprinted. With the cordial coöperation of Mrs. Bushnell and the daughters who prepared the earlier biography, and with liberty from the publishers of that volume to make free use of its contents, Dr. Munger has undertaken this new biographical sketch of Dr. Bushnell and his works.

Nearly three quarters of the book are devoted to the exposition, analysis, and estimate of Dr. Bushnell's theological treatises, addresses, sermons, and miscellaneous writings. Indeed, the author says that "this book owes its existence to the fact that no full and connected account of Dr. Bushnell's work as a theologian has yet been made. That full picture of him as dealing with the theological questions of the day, which his greatness and his influence deserves, has not been drawn." Yet it was manifest that Dr. Bushnell's writings could not be understood apart from his personality. The biographical sketch has therefore been combined with this account of Dr. Bushnell as a theologian.

Horace Bushnell was born in 1802 among the hills of Litchfield county, in the state of Connecticut, that home of great theologians.

He was ordained at Hartford in 1833 and resided in that city until his death in 1876. He was the son of an Arminian father, whose mother was a Methodist, and of an Episcopalian mother. Upon their removal to New Preston, when the son was only three years old, both parents joined a Calvinistic Congregational church, the only one there, though neither ever assented to "the tough predestination and the rather over-total depravity of the sermons."

Educated at Yale College, the *alma mater* of such great theologians as Edwards, Dwight, and Taylor, and descended from a reverent but an independent Huguenot ancestry, Horace Bushnell was destined to fill a prominent, and an altogether unique, place in the history of theological thought in America. The avowed purpose of this monograph is to indicate just what that place is. Dr. Munger has done his difficult work with admirable taste and with almost ideal literary ability. He has shown great skill in the compact and comprehensive narrative portions of the book. Selections from such an abundance of inviting material must have been perplexing.

In his "critical analysis" of Dr. Bushnell's theological treatises and opinions, his biographer reveals abundant sympathy with the somewhat elastic interpretation and the "vein of comprehensiveness" which Bushnell himself illustrated and which his *Theory of Language* favored. The statements of what Dr. Bushnell actually held, and of the progress and modification of his thinking, are less definite and detailed than some readers may desire, yet the points which seem most significant to the author are stated clearly and concisely. He has little patience with the technical distinctions of early theologians, and possibly undervalues Bushnell's serious treatment of subjects which were regarded as relatively much more important fifty years ago than today. Yet Bushnell as an original thinker is accorded a place preëminent, and even revolutionary. In spiritual insight he is deemed a genuine seer and prophet. It is claimed (p. 387) that he gave needed relief to the theological thought of his time in four particulars: "first, from a revivalism that ignored the law of Christian growth; second, from a conception of the Trinity bordering on tritheism; third, from a view of miracles that implied a suspension of natural law; and fourth, from a theory of the atonement that had grown almost shadowy under 'improvements,' yet still failed to declare the law of human life."

In the main these judgments are just. Horace Bushnell was undoubtedly the first and the most notable citizen of Hartford since the days of Thomas Hooker, and the Hartford of Bushnell's day was

vastly different from that of Hooker's time. Dr. Munger is right in regarding *Nature and the Supernatural* as Bushnell's greatest work. Many, while they do not accept all its parts, regard that book as the most important contribution to theological thought in America, with the single exception of Edwards' works. That transcendent tenth chapter, "The Character of Jesus Forbids His Possible Classification with Men," is unsurpassed, perhaps unequaled of its kind, in the English language.

Notwithstanding Bushnell's "vein of comprehensiveness" he had the sinewy grip of a theological athlete. There was a robust virility in his thought which cannot easily be described in words. Possibly it belonged to "The Age of Homespun" and cannot be reproduced. There are those to whom the best biography of Dr. Bushnell that can possibly be written must be disappointing. To those who knew him the man will always be vastly greater than any "Life" or analysis of his works can make him appear. Dr. Munger frankly admits, in quoting appreciative estimates of others, that he had but slight personal acquaintance with Dr. Bushnell. Yet he is "confident that it is through the inner man that our readers will get at the theologian or perhaps be led to forget the latter in the former." The few who were accustomed to hear Dr. Bushnell during the last years of his life, in those memorable ministers' meetings at Hartford, will be pardoned if, while they gratefully welcome Dr. Munger's useful book, they still miss something of Bushnell's subtle power of analysis, his positive assertions, strong convictions, keen quest for truth, delight in the measure of truth attained, and perhaps most of all that indescribable combination of strength and beauty with which, by look and manner no less than by words, he gave forceful and frequent expression to his personal faith and to his experimental knowledge of those essential truths which had been, as Robertson says, "forged in the fires of his own soul."

When Dr. Reuben Thomas came to this country in the summer of 1874 as a visitor from England, he said: "Two things I must see, Niagara Falls and Dr. Bushnell." In his sketch of Horace Bushnell in *Leaders of Religious Thought* Dr. Thomas says: "There were days in my early ministry when doubt and faith struggled in a death grapple. Two subjects troubled me exceedingly, the nature of the personality of Jesus, and miracles. I think from the day I read *Nature and the Supernatural* I have had no doubt on the personality of Jesus and no skepticism worth notice on the subject of the miracles recorded in the New Testament." Those who have known and often heard Dr.

Bushnell can quite understand how Dr. Thomas went away after his week at Hartford saying to himself: "There is a man who believes Christ more than he believes anything or anybody." In the freedom of private conversation, with the sincerity and humility of a child, Dr. Bushnell had said: "I know Jesus Christ better than I know any man in Hartford."

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THE LIFE OF EDWARD WHITE BENSON, sometime Archbishop of Canterbury. By his Son, ARTHUR CHRISTOPHER BENSON, of Eton College. New York: The Macmillan Co., 1899. Two volumes. Pp. 1500. \$8.

THE history of the life of an archbishop of Canterbury is, to some extent, the history of the Church of England during his primacy; a statement singularly true of Archbishop Benson, who guided the destiny of the Church of England during years of much stress and strain; and were it for nothing else, the part he took in the Lincoln Judgment must ever remain a great event in the history of the entire Anglican communion. The work of editing the "Life" has devolved upon Dr. Benson's son, Mr. A. C. Benson, of Eton College, himself a man of letters, who enjoyed the confidence of his father. The book bears, above all else, the stamp of truth. The subject of the sketch is drawn as he really was, not as seen through the transfigured light of a son's affection. That affection is, indeed, beautifully manifest, but it is controlled throughout by the writer's respect for accuracy. The impression given by the book as a whole is that Dr. Benson was both greater and less than he appeared to the outside world—greater as a man moving among his fellows; less as an ecclesiastic, a thinker, and a statesman. He was a godly man, preëminently, and his real, heartfelt Christianity appears again and again in his letters. It was no veneer, no outside artifice intended to impress others with a notion of religiousness; it was vital and thorough.

Yet the general idea left after a study of the archbishop's character is somewhat complex. He was not a broad churchman, yet he counted first among his dearest friends Westcott, Temple, and Kingsley. He was not an evangelical, yet there was much in evangelicalism that he loved and admired. He was certainly a high-church man, yet he made no effort to disguise his impatience with, and dislike and distrust of, those who under the cloak of catholicity set themselves to